

THE
SAINTS
Everlasting REST.



The Effigie of Mr. Richard Baxter.

Licensed and Entered according to Order.

Printed for A. Baskin at the Black-boy on London-brid

SALE
OF THE COLLECTION



THE
MUSEUM

THE
SAINTS

Everlasting Rest:

O R, A Prospect of the *R. Barker*
Beauty and Excellency
OF THE
HEAVENLY KINGDOM.
WITH

The Joy of the BLESSED SAINTS,
in their Fruition of GOD in Glory:

AND
The Unavoidable Ruine and Misery
to those that fall short of it.

AS ALSO
By what Means it is to be attained, and
even in this Life to have a sensible Feel-
ing and Knowledge, in part of the Glory
that shall be revealed to those that con-
tinue in Well-doing. With an Encou-
ragement thereto, &c.

By R. B.

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Printed for *A. Back* at the Black-Boy on
London-Bridge.



THE SAINTS

Everlasting REST, &c.

Heb. 4. 19. *There remaineth therefore a Rest to the People of God.*

Great indeed was the Love of the Father of Spirits, the only, eternal, wise Creator of all things; when he sent his only begotten Son into the World, even from his Bosom (the very Center of everlasting Joy and Happiness) to die for wretched and undone Man; and not only to die, that he might rescue him from the Wrath to come, and save him from the Punishment he had justly merited by his wilful Disobedience; but that *as many as believed on him, might have eternal Life.* And St. Paul declareth, through the Assistance of the Holy Spirit inspiring him, that we are made Partakers of Christ, if we hold the begging of our Confidence

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fidence stedfast to the end, *Rom.* 3. 14. And
 if our Lot fall in so fair a Land, if the Lord
 be our Portion and Heritage, (as he needs
 must be, if we are truly Partakers of him, and
 persevere in well-doing) without doubt *there*
remaineth therefore a Rest; a Rest that in-
 finitely transcends all Earthly Joy, and
 mounts the People of God in Holy Love a-
 bove the thoughts or affections of all worldly
 things; and made the Kingly Prophet un-
 easie, even with the thoughts that he was not
 then in the possession of what he fully ex-
 pected, and as if he was impatient to be kept
 from that cruel Rest he so earnestly longed
 for, and in his contemplation obliged him to
 cry out, as in a Rapture, *Oh! how amiable are*
thy Dwellings, thou Lord of Hosts: My Soul
longeth and panteth to enter into thy Courts,
Psal. 84. 12. And for this Rest it was, that
 St. Paul desired to be dissolved, and to be
 with Christ, even in the Heavenly *Hiernusalem*,
 which shineth with the brightness of God's
 Glory, as clear as Chrystal, whose Buildings
 are of pure Gold, glittering as Glass, whose
 Walls and Foundations are of precious Stone,
 whose Gates are so many entire Pearls, whose
 Streets are paved with pure Gold; and in
 this Rest, where the Lamb is the Light there-
 of, and the Beatifick Vision is ever revealed
 from

from the Throne of God, to his Saints and Martyrs, and Confessors, to his Holy Angels, and all the Quires of Heaven, it was that the holy Men and Women, even the People of God, earnestly desired to be (having once had a prospect, tho' but in part, of the Glory that shall be revealed, by the Eye of Faith :) In this, I say, they, when they kissed the Stakes, hugged their Deaths, and ran violently to the Flames and Torments, and accounted scourgings, scorns, and all that the malice of Satan could raise up against them to be even the Ornament and Enamel of their Bodies; and the Blood they shed for the sake of Christ, to be as precious Ointment to embalm and secure them for a blessed Immortality, even to the Rest of the People of God. Had we lived in the primitive Times, during the Heathen Persecutions, and seen those glorious Martyrs triumphing over Death, whilst they despised this Life, to be joyned with Christ their Head, in a more strict Union of Eternal and Essential Rest, their very suffering would have inflamed us with a desire of being dissolved, and made us contemn and count as momentary and vain, all the trifling Glories of this World, seeing *the Health of the Righteous is from the Lord,* Psal. 37. 29. If we had seen St. Polycarp burning

burning in Flames, *S. Lawrence* broiling on a Gridiron, *S. Ignatius* exposed to Lyons, *S. Sebastian* pierced with Arrows, Saint *Attalus* carried about the Theatre with scorn unto his Death, for the Cause of Jesus Christ, for Religion, for God, and for a holy Conscience; we should have been in love with Flames, and have thought the Gridiron fairer than the Ribs of a Martial Bed, and have met the Paws of the Beasts with open Arms, esteeming the Arrows to be Rays of Light, brighter than the Morn, and that the Disgrace was a Solemnity more Magnificent and Glorious than that of *Mordecai's* Procession when he rode upon the King's Horse, clad in Robes of Majesty. This, I say, we should have done, if we were truly the People of God, for whom the Rest I have mentioned remains, even where the just Men shall shine as the Sun, in the Kingdom of their Father, *Mat. 13. 2.* For though here good People are troubled and afflicted with many Crosses, and even sometimes through weakness and frailty subject to Passions and perturbation of Mind; there they shall be delivered from the lumpish Heaviness where-with they are clogged and incumbred in this Life: They shall be satisfied with the Abundance of God's House, and he shall give them
 Drink

Drink of his Pleasure, as out of a River,
Psal. 36. 8. And their Raiment shall be
 Robes of Righteousness, whiter than Snow,
 whilst; Crowns of Glory and Immortality
 far out-shining the brightest Stars, shall
 incircle their Heads: There shall be no
 Mourning or Lamentation heard, but uni-
 versal Joy shall flow like a mighty Stream,
 and the Voice of the Turtle shall be heard
 in that Land; *for there remaineth a Rest unto
 the People of God.*

In this was Holy *David's* hope and full
 relyance, when he said, *Thou shalt guide me
 with thy Counsel, and afterward receive
 me to thy Glory: Whom have I in Heaven
 but thee? And there is none upon Earth
 that I desire beside thee, Psal. 73. 24. 25.*
 Nay, even upon Earth there is a rest to the
 People of God; there is a quietness of
 Mind; a Calm in the midst of a Tempest:
 Content even in all Conditions; account-
 ing themselves only rich in Faith, aboun-
 ding in Meekness, Humility, Patience, For-
 bearance, Gentleness, Charity, Long-suffe-
 ring, Chastity, Temperance, accounting it
 a Glory to love Mercy, do Justice, and walk
 humbly with their God, chusing to die dai-
 ly, that they may live hereafter, when
 days

days shall be no more ; when Time shall be swallowed up in Eternity. O that Men would then be wise, and consider this, even those that run on in the ways of Sin, and fly (as it were) from the Rest of the People of God, who tread the broad way to Death and everlasting Woe, with greater, pains and difficulty than is required to reach the Happy Realms of Peace and Rest, the blessed Mansions of Eternal Life : For Christ has declared, That *his yoke is easie, and his burthen light* ; that he has living Water to comfort and refresh them in their way ; and that himself is the Bread of Life that came down from Heaven to supply their Fainting Souls, and relieve their Necessities to such a degree, that they shall never hunger nor thirst after the empty and airy Vanity, if they willingly and heartily participate of his Bounty : Yet some, like the Prodigal Son flying from his Father's House, will rather swallow the gilded Baits that Satan (the hardest of Masters) lays before them, though they prove Woe and Bitterness in the end, though at last they are forced to feed upon Husks, and bewail their sad Misfortunes, when the severe Citizen shall not allow any to feed them ; and yet for all that, will not be so wise

wise as he, in thinking of returning to him, who has yet a Rest remaining, for those that truly repent of, and forsake their Sins.

O let every one of these take the wise Man's Counsel, before the Lord grow angry, and swear in his wrath, they shall not enter into his Rest; who says, *Provide thee a Medicine before the Fear come, and examine thy self before Judgment, and so shalt thou find propitiation in the sight of God,* Eccles. 8. 18.

It will be a sad thing for any person to see, like the hardned Jews, People coming from the North, and from the East, and from the West, and from the South, to sit down with *Abraham*, with *Isaac*, and with *Jacob*, in the Kingdom of God, when himself shall be shut out.

And it was not the smallest of the Rich Man's Torment, to see *Lazarus*, whom he had scorned, contemned, and despised whilst upon Earth, placed in *Abrahams* Bosom, even in the Rest of God, whilst himself had changed his Bed of Down for a Bed of Flames.

Let us labour therefore to enter into that Rest, *Heb. 4. 9.* into that Rest that remains to the People of God, and not
slum-

slumber nor sleep, like the foolish Virgins, to want the Oil of Faith and good Works, when the Bridegroom is entering into his Chamber, lest we not being found to be the People of God, should be disowned, and eternally shut out.

Then lift up your Souls above these worldly things, that wou'd clog the Wings of your Devotion, and hinder you from mounting in Meditation and Prayer to the Contemplation of that Rest. For to be carnally minded is Death; but to be spiritually minded is Life and Peace, *Rom. 8. 6.* And large indeed is the Promise to him that overcomes the World, the Flesh, and the Devil, all Temptations and worldly Affections: For to *Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of Heaven from my God: And I will write upon him my new name, Rev. 3. 12.* I appoint you (saith our blessed Saviour) a kingdom, as my Father hath appointed me, *Luke 22. 29.*

And for a further Encouragement, that nothing should dismay and dishearten us in

in running the Race that is set before us, he says, *Fear not little Flock, for it is your Father's good pleasure to give you a Kingdom,* Luke 12. 32. A Kingdom not made with Hands, even in the highest Heavens, more valuable than ten thousand Worlds.

Let us then lay aside every Weight of Sin, that does so easily beset us, that we may run with Cheerfulness the Race that is set before us, and press forwards to the Mark and Prize of our high Calling, and fear no Danger: *For who so dwelleth in the secret of the most High, shall abide in the shadow of the Almighty,* Psal. 91. 1. For certain it is, though Storms and inward Troubles threaten the People of God on every side, yet he will cover them under his Wings, and make them inwardly feel Joy and Gladness; gives them so large a Prospect of the Rest prepared for them, that with *St. Paul*, they shall earnestly desire to be dissolved, that they may be with him, and even in the Agonies of Death cry out, *O Death, where is thy Sting? O Grave, where is thy Victory?* 1. Cor. 15. 55. And sing Triumph, like the dying Martyrs, in the Flame; *For precious in the sight of the Lord is the Death of his Saints,* Psal. 116.

15. And he will support them, and deliver them out of all their trouble.

The Consideration of the Love of God, doubtless filled *David's* Heart with Holy Raptures, and made him cry out, *Lord ! what is man that thou art thus mindful of him ? or the son of man, that thou thus regardest him ? &c.* And, O that men would therefore praise the Lord, for his mercy endureth for ever. O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever. With many the like fervent Expressions breathed from Wonder and Admiration, that God (who his so infinitely transcendent) should have so much Love and Regard to Dust, which should properly remain with Dust, and not have so much Honour, as to take the Care of Heaven to have Angels Wings subjected to his Service, as the ministring Spirits of his Creator : That a great God, mighty and terrible, that sitteth upon the Heavens, and presseth the Earth with his Foot, whose looks dry up Depths, should condescend, should take such Care of wretched Man, as not only to provide for him all things necessary in this World, but prepare for him Eternal Mansions of Rest here-

hereafter : *For there remaineth a Rest to the People of God; even to those that know and love him. For this, saith our Saviour, is everlasting Life, to know the true God, and Jesus Christ, whom thou hast sent,* John 17. 3.

And although in this Rest of Glory there are many degrees, there is no defect: For although one Saint shall differ like one Star from another, yet they all shall shine: neither shall the difference cause any to complain, because in themselves they shall find no want; and the Glory of others shall be as their own: And yet this would but weakly contribute to their Felicity, were it capable of an end; for the Thoughts of Ending would abate the Happiness of Enjoying: But Eternity addeth so much to Contentment in this Glorious Rest, that as it addeth to Continuance, so it swallows up endless Thoughts in Felicity.

And what is this Rest reserved to the People of God?

Why, it is a Kingdom. And for a Kingdom, even upon Earth, what will not Men adventure? Why, they will surmount all Difficulties and Dangers; they will make a way through Blood, through Wounds,

Wounds, through Death, to attain it, tho
it be but a small corner compared to the
World ; but is a Heavenly Kingdom, a
Eternal weight of Glory, a Crown of Right-
eousness, a Kingdom far above the Tem-
pestuous Troubles of the Inferiour World
and Eternal Kingdom, subject to neither
Declination nor Change, but furnished with
all Felicity, without any measure of mix-
ture, or Grief, or Misery ; and this Kingdom
he has in remainder for his People, and
bids every one as he commanded *Abraham*
to lift up his Eyes, and look from the place
where they are, for all the Land which they
see he will give unto them for ever, *Gen*
13. 14. 15.

If *Nebuchadnezzar* was so concerned at
the Magnificence of his Palace, as to say
*Is not this Great Babel, which I have built
for the House of my Kingdom, and for the ho-
nour of my Majesty ?*

How much more ought the People of *Go-*
to rejoyce that they have Houses built for
them, without Hands, even in the highest
Heavens, and things laid up for their En-
tertainment, that neither Eye hath seen
nor Ear heard, nor Heart conceived ; for
now they know but in part, then shall
they know even as they are known, 1. Cor.

13. 12. There the Saints shall be filled with perfect Pleasure and Joy, which no Understanding is able to reach: They shall see God Face to Face; and he shall wipe away all Tears from their Eyes: and they confess with S. *Peter* upon Mount *Tabor*, that it is good for them to be there, and account with S. *Paul*, that the Afflictions of this time are not worthy of the Glory that shall be revealed, *Rom. 8. 18.* This also did Holy *David* testify, when he said, *In thy presence are fulness of Joy and Pleasures for evermore. Psal. 16. 11.* And Christ has declared, This place remaineth for those that love him and obey his Gospel; for, says he, *Father, I will that they be with me, even where I am, that they may behold my Glory, which thou hast given me, John, 17. 24.*

And here it is, that all the Faculties both of the Body and the Soul, shall always praise God, without intermission or end: The Saints shall never be weary of praising God with that song S. *John* calls the New Song, the Angels shall join in *Chorus*, to hymen his Throne with everlasting Hallelujahs.

O that Men would then please the Lord, that they would walk humbly and uprightly

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before him, that they might not fail to enter with the Bridegroom into this Chamber of everlasting Rest; for, *Very glorious things are spoken of thee, O thou City of God, Psal. 67. 3.* And, *O how aimable are thy dwellings, thou Lord of Host; blessed are they that dwell in thy House, they shall always be praising thee, Psal. 81. 14.* O what a joyful thing will it be, when we hear at the going out of this World, a comfortable Voice, bidding us look up, because our Redemption draws nigh, *Luke 21. 28.* and the sweet Musick of *Arise my love, my fair one, and come thy way; for behold winter is past, the shower is over, and the flowers have appeared in our land, Cant. 2. 10.* When the Holy Angels and Saints already possessed of that Rest, shall marvel, and say, *Who is this that cometh up out of the wilderness, leaning upon her beloved? Which may give you just cause to sing with the Princely Prophet, if the Lord had not helped me, it had not failed, but my Soul should have been put to silence.* And it is only because the Lord is good and gracious, that there remaineth a Rest to the People of God. Certain as that the thoughts of this Rest, and perfect view of it by the Eye of Faith, mounts the Soul in rapture

of.

of Contemplation, many times to imagine it is in possession of it, even whilst it is delayed on this side Eternity, and earnestly to pant after it, when it, upon more serious Deliberation, finds it retained by corporal Bands, with a Love and Desire stronger than Death; a Love that subdueth all earthly things, and constrains us to condemn all the Vanities and Glories of this World, making Christ and his Kingdom the alone Centre of all Happiness, the only valuable Treasure, which when a wise Man has found in a Field, he selleth all he hath to buy that Field. And of this exceeding Love, St. Paul gives Testimony, when he says, *Nothing shall separate us from the Love of God, which is in Jesus Christ.* And again, he confirms his boundless Hope and Happiness, by saying, *In all things we are more than Conquerours, through him that has loved us;* Conquerors over Passions and frailties, over Pride, Vain-glory, rich Honour, and all this World counts dear and pleasant: This, after his Conversion made him leave his Friends, his Wealth, his Country, and every thing that he before had taken Delight in, to wander about, suffering Hunger, Imprisonment, Oppression, and lastly, to seal his Love to his Master, who

went before to prepare a Mansion for him with his Blood.

The Prospect of Heaven and eternal Felicity made Holy *David* say, That his Lot was fallen in a fair Land, and that he had a goodly Heritage. And how joyful can we but believe that Sentence of our Saviour to the blind Man, when he said, *Go thy way, thy faith hath saved thee* : For yet, There remaineth a Rest to the People of God ; A Rest of Peace, an everlasting Rest, of endless and boundless Felicity ; For how amiable are thy dwellings, thou Lord of Hosts ? Blessed are they that dwell in thy House, they shall be always praising thee ; and very glorious things are spoken of thee, O thou City of God. And just when we enter those Gates of Life, with Rapture and Amazement we shall with St. Peter cry out, *It is good for us to hear*, 1 Cor. 12. 4 For here the blessed shall be filled with perfect Pleasure and Joy, which the largest Understanding is not able to apprehend ; and this, to heighten it more transcendently shall proceed from the Glorious and Beatifick Vision ; for in this Rest of his People they shall behold him Face to Face, and see him as he is : There they shall have Ability to will, and Power to perform whatever they will, because their God will aid them

by the immediate Assistance of his Divine Power, who is able to subdue all things to himself; so that nothing shall be wanting to make up a perfect Felicity, which, to make it more ample, shall be crowned with Glory and Immortality; for he that causes the Heavens, that are of material Substance to continue so many thousand Years without Change, shall make the Bodies of Saints, when united to the Souls in the Day of the Resurrection, to flourish always: For as the wise Man has recorded it, *The just shall live for ever*; and then if the kingly Prophet thought one Day in God's earthly House better than a thousand elsewhere; what Estimation shall we make of infinite Eternity in this heavenly House, and Habitation of God and Angels! Of which Rest the Saints everlastingly enjoy.

Glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

THE

T H E
P R A Y E R.

O Lord God, Infinite, Great, and everlasting Good and Gracious, who dwellest in the highest Heavens, and yet vouchsafest to regard Dust and Ashes; thou who art without Quality, who movest and changeest all things without Motion or Change in thy self. O Lord our God, who art both our Original and End, who makeest Darknes thy secret Place, yet dwellest in unapproachable Light: We beseech thee to guide us by that Wisdom, to draw us by thy Power, with thy Love to comfort and support us; to lift up our lumpish Souls with the Motion of thy good Spirit, that living here in thy Fear, we may die in thy Favour, and be made Partakers of thy eternal Rest, to praise thee with Angels Archangels, with Saints, Martyrs, and Confessors, and with all the Holy Quire of
Hea-

(23)

Heaven to adore and admire thy infinite
Goodness and Mercy. Lord, grant these
our Petitions for thy dear Sons sake; in
whose Words we farther call upon thee,
saying,

O U R Father which art in Heaven
hallowed be thy Name; thy
Kingdom come, thy Will be done on
Earth as it is in Heaven; give us this
day our daily Bread, and forgive us our
Trespases, as we forgive them that
Trespas against us, and lead us not into
Temptation, but deliver us from evil;
for thine is the Kingdom, the Power
and the Glory, for ever and ever. *Amen*

F I N I S.

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